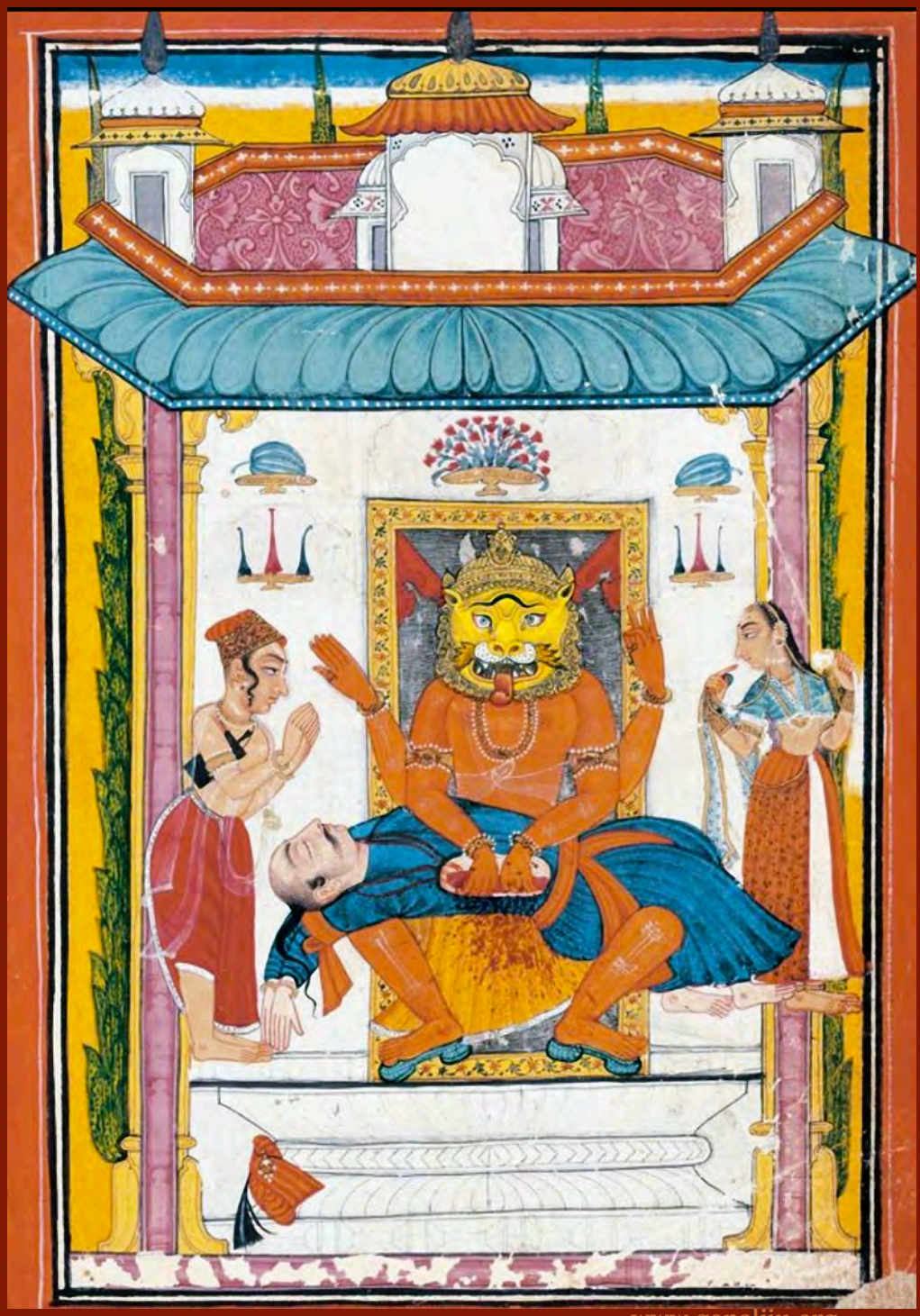
Sri Krishna Kathamrita Bindu

Issue 597

ugra-nṛsiṁhadeva

The Angry Lord Nrisimhadev



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तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita
Bindu

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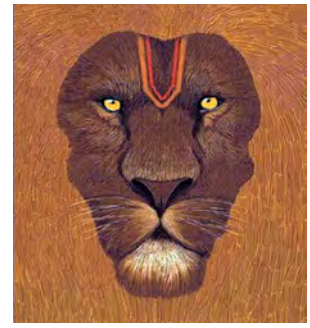


The Loud Chanting of Narada Muni

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada

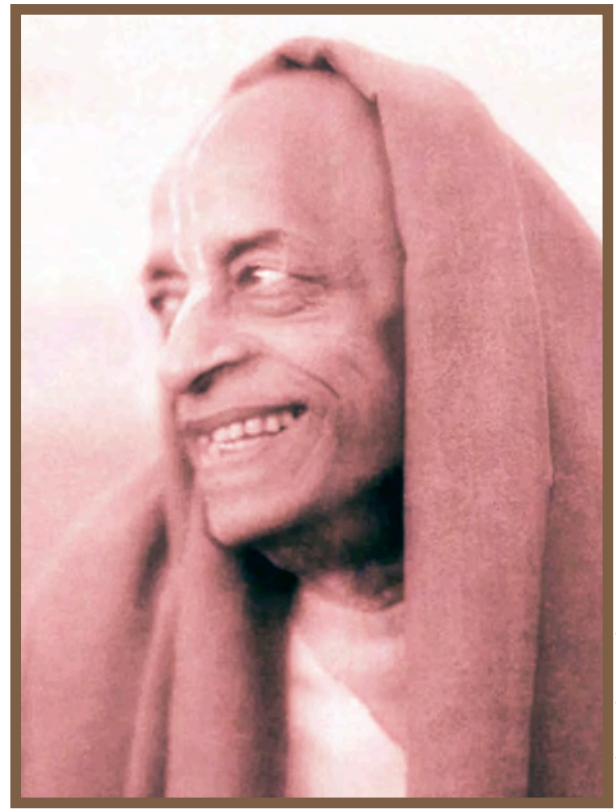
When Narada Muni was chanting the Hare Kṛṣṇa mantra, he chanted so loudly that it was apprehended that Lord Nrisimha had appeared. Thus all the demons began to flee in different directions.

— *Nectar of Devotion* chapter 27. Bhaktivedanta Book Trust. Bombay. 1989.

The Destroyer of Obstacles in Devotion

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

According to a *vaiṣṇava's* transcendental vision, the Lord is eternally present in water as well as on earth. He is present in each and every atom. The Lord is situated everywhere as the Supersoul. But he does not come under the purview of those nondevotees who are attached to wealth, women, and fame. Such people do not believe in the *vaiṣṇava's* conviction. But Lord Nrisimhadev, who proved his devotee's words true, proved that the Supreme Lord is everywhere by appearing from a stone pillar. Sri Nrisimhadev destroys impediments on the path of *bhakti*.



Unkown photographer.

— Bhaktisiddhanta Saraswati Thakur. *Amṛta Vāṇī*, 4.19. A collection of statements from Srila Bhaktisiddhanta Saraswati Thakur. Originally compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Translated into English by Bhumipati Das. Touchstone Media. Mumbai. 2004.

Cover: ***Lord Narasimhadev kills the demon Hiranyakasipu as Lakshmi Devi looks on and Prahlad offers prayers.*** **Unknown artist. Pahari painting. Circa 1700-1725**

Unknown artist. Circa 1600s.

Prahlad and the gods worship Lord Nrisimha

Why the Lord Appears in This World

Srila Thakur Bhaktivinode

When the conditioned souls receive a body according to their nature, the Supreme Lord Krishna, by his inconceivable potency, agrees to accompany them by incarnating and enjoying pastimes with them. When the living entities accept the body of a fish, the Lord accepted his fish incarnation, Matsya. Matsya is without a *daṇḍa* or spine. When the living entities accept the body of *vajradaṇḍa* or half-grown spine, the Lord incarnates as Kurma. When *vajradaṇḍa* gradually becomes *meru-daṇḍa* or fully-grown spine, the Lord incarnates as Varaha. When the living entities accept the combined position of human and animal, the Lord accepts his incarnation of Nrisimha. When the living entities are short, he appears as Vaman. When the living entities are uncivilized, he comes as Parashuram. When they are civilized, he appears as Ramachandra. When the living entities possess the wealth of practical knowledge, Lord Krishna himself appears. When the living entities develop the tendency for argument, the Lord appears as Buddha. Moreover, when they are atheistic, the Lord comes as Kalki. These are well-known facts.

During the gradual development in the hearts of the living entities, the Lord incarnates in a form corresponding to the mood of the devotees. The source and activities of his forms are untouched by material contamination. After due consideration, the sages have divided the history of the living entities' advancement into ten divisions. Each one has different symptoms: each successive mood is superior to the previous one. The Lord's ten incarnations correspond to these ten moods.

— Bhaktivinode Thakur. *Śrī Kṛṣṇa-saṁhitā*, chapter 3. English translation by Bhumipati Das. Vrajaraj Press. Edited and published by Pundarik Vidyanidhi Das. Vrindavan. 1998.

Unknown artist. Jaipur. Circa 1880.

Lord Nrisimha kills Hiranyakasipu who is depicted in a demon form of a donkey.

Painting by the master at the court of Mankot, possibly Meju. Circa 1700.

With his powerful claws Lord Nrisimha disembowels the demon Hiranyakasipu

The Angry Lord Nrisimhadev

Sri Srimad Gour Govinda Swami Maharaja

Devotee 1: Some devotees worship different deities in a mood of opulence — *aiśvarya*. For example, some worship deities of Lord Nrisimhadev.

Gour Govinda Swami: That is worship of Nrisimhadev with Lakshmi. Not fearful Nrisimha. Nrisimhadev has two forms, *ugra,* and *anugra* — a very fearful form and a very peaceful form. When Nrisimhadev is with Lakshmi he is manifesting his peaceful form — *anugra.* In that form, Prahlad is sitting on his lap. His fearful form has sharp nails *śilā-ṭaṅka-nakhālaye* — which he is using to tear open the intestine of Hiranyakashipu. That is a very fearful form. At that time Prahlad is standing with folded hands and offering prayers. He is not sitting on the Lord's lap. These two forms are there. We worship *ugra-rūpa* form who kills all the demoniac qualities, all the demons and prevents impediments coming in the path of devotion. We are worshippers of that Nrisimha. We are not worshippers of the peaceful form of Nrisimha with Lakshmi and Prahlad sitting on his lap. This is according to one's mood, *rasa.*

Devotee 1: If someone worshiped Lord Nrisimha in the form with Lakshmi, would that suppress their . . .

Gour Govinda Swami: Yes, because they want *aiśvarya*, they want opulence. They don't want *mādhurya* so they will get *aiśvarya.* Their destination is Vaikuntha or Dwarka, not above that.

Devotee 2: In *rāgānugā bhakti* one doesn't worship in that way?

Gour Govinda Swami: No, no, no, no, no. No. No.

Devotee 3: Some devotees do worship that form of Nrisimhadev. I have seen them worshipping with Prahlad on the knee.

Gour Govinda Swami: That I have said — they want *aiśvarya*, opulence.

Devotee 3: I don't think they know that.

Gour Govinda Swami: Yes, they don't know that. Therefore, Nrisimhadev has two forms *ugra, anugra*

Prelminary sketch by Manaku of Guler. Pahari painting. Around 1760

With his many arms Lord Narasimha fights with Hiranyakasipu

— fearful and peaceful, and we are worshipers of the fearful form — *ugra*. Because the Lord will kill and destroy all the impediments coming in the path of our *rāgānugā bhajana*. Demons create obstructions so Nrisimhadev will kill such things. We want that.

Devotee 4: Do *rāgānugā bhaktas* worship *ugra* Nrisimha?

Gour Govinda Swami: Yes, because he will kill all the demons, the impediments, obstructions coming on this path. He is *vigna-vināśa* Nrisimha — the Lord who destroys obstacles in *bhakti*. We are worshipers of that Nrisimha. We don't want opulence.

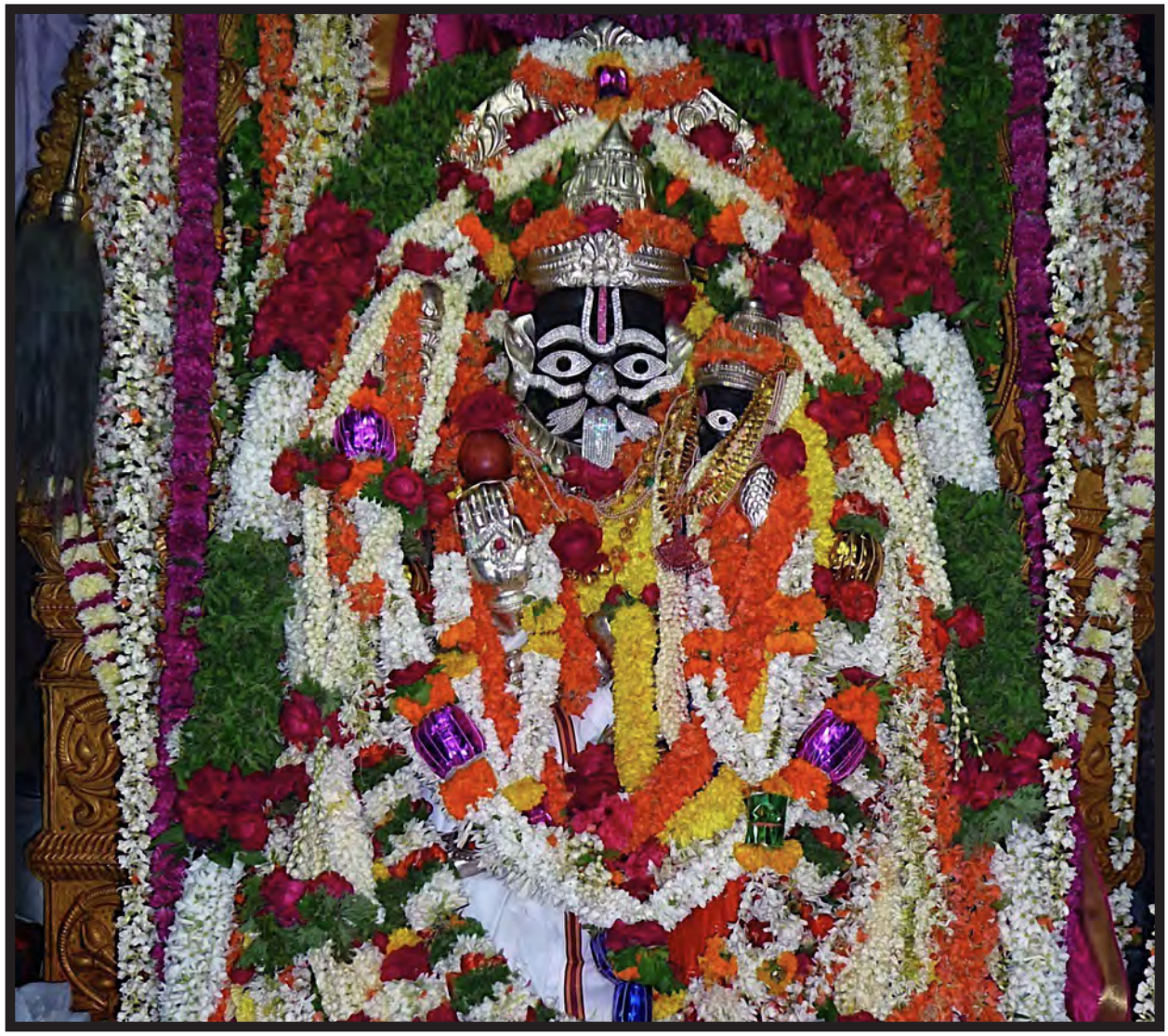
— From a lecture in Bhubaneswar. 9 September 1991.

Photo by Madhavananda Das

Kusha grass and water lilies in Jagannath Puri

Contemporary Pata-citra painting of Odisha. Unkown artist.

Nrisimha worshiped by Lakshmi, Prahlad and Garuda



Unknown photographer

Marehalli Nrisimha

Situated on the bank of a branch of the Kaveri river, the Marehalli Lakshmi temple in Karnataka has been dated by the Archaeological Survey of india to be at least 1,200 years old, while the foundation was constructed around the 10th century. According to the local tradition, in ancient times there were two sages named Suyajna and Lambakarna who performed intense austerities at this place. Pleased by their penance, Lord Nrisimhadev appeared in their dream and agreed to reside in that place to further bless them. The deity of this temple is also known as Marehalli Mudukappa and Sowmya Narasimhaswamy.

Unknown photographer

The temple of Lakshmi Marehalli Nrisimha

Unknown photographer

Kadiri Narasimha

Approximately 180 miles west from Tirupati in Andhra Pradesh is the temple of Kadiri Narasimha, also known as Lakshmi Narasimhaswamy. The main deity there is an eight-armed form of the Lord tearing open the body of the demon Hiranyakashipu. The town there was given the same name because the deity of Lord Narasimha manifested there under a kadiri tree (Indian mulberry). The syllable, *ka* in the name means the "footprint of Vishnu". *Ādri* means "hill". According to the local tradition, after killing Hiranyakasipu, Lord Narasimhadev came to the Sthothadhri Hill near to Kadiri town. It was there that Prahlad offered prayers to the Lord. Pleased by the prayers of his young devotee, Lord Nrisimha withdrew his anger at this place, hence the deity is also known as Prahlad Sameta Narasimha Swamy. Later the Lord is said to have given the worship of his deity there to Bhrigu Muni. The deity is similar to Jagannath in Odisha as they are both made of wood. As the installation of the Lord there took place in the spring, the deity is also known as Vasantha Madhavulu. The story of the deity is said to go back millions of years to Treta-yuga.

Unknown photographer

The temple of Kadiri Narasimha

Prayers by Sani (Saturn) To Lord Nrisimhadev

***Śanaiścara-kṛta-śrī-narasiṁha-stutiḥ* verses 6-7**

yan nirvikāra-para-rūpa-vicintanena
yogeśvarā viṣaya-vīta-samasta-rāgaḥ
viśrāntim āpur avināśavatīṁ parākhyāṁ
sa tvaṁ nṛsiṁha mayi dehi kṛpāvalokam

By meditating on your unchanging supreme form, the masters of yoga become freed from all attachment to sense gratification and attain the topmost perpetual relief from distress. Lord Nrisimha, please grant me your merciful glance.

yad rūpam-ugra parimardana bhāva śāli
sañcintanena sakalāgha vināśa kāri
bhūta jvara graha samudbhava bhīti nāśaṁ
sa tvaṁ nṛsiṁha mayi dehi kṛpāvalokam

By meditating upon he whose form is fearsome, all peace, happiness, and prosperity can be obtained, all sins can be obliterated, the fear arising from evil spirits, fevers, and unfavorable planetary positions can be removed. O Lord Nrisimha, please bestow upon me your merciful side-long glance.

— https://gurukripa.org.in/blog/narasimha/narasimha-stuti-by-shani-dev

Unknown photographer

Lord Nrisimhadev in Hampi

Obeisances to Lord Nrisimha

prahlāda-hṛdayāhlādaṁ bhaktāvidyā-vidāraṇam
śarad-indu-rucim vande pārīndra-vadanaṁ harim

"Let me offer my obeisances unto Lord Nrisimhadev, who is always enlightening Prahlad Maharaja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and his face is like that of a lion. Let me offer my obeisances unto him again and again."

— From the *Bhāvārtha-dīpikā* commentary by Sridhar Swami on *Śrīmad Bhāgavatam* 1.1.1. Translated and quoted by Srila A. C. Bhaktivedanta Swami Prabhupada in his purport to *Cc. madhya* 8.5. Bhaktivedanta Book Trust. Los Angeles. 1975.

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